

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, JANUARY 10, 1901.

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Dr. Broughton is slowly recovering from his severe attack of pneumonia

Brother Whitten brightened our office a few days since with his happy, hopeful air. He is a warm friend of THE BAPTIST.

We have just received a copy of the minutes of the Kosciusko Association, for which we extend thanks to Captain J. P. Brown, or whatever good brother sent the copy.

We received a much appreciated call a few days since from deacon J. W. Henderson. We have known this brother for many years, and have always found him a true man.

Professor J. F. Hailey of Clinton, was a welcome visitor to the office of THE BAPTIST some days ago. He is instructor in expression in our college, and seems to be doing well.

As we have no general agents in the field now to call on our subscribers for arrears or renewals, will not every one do the best he can in squaring up his account with THE BAPTIST? Brethren, we have trusted you, do not fail us in this time of our need.

Rev. W. R. Cooper, Clinton, and Rev. H. C. Taylor, Wiggins, recently of Duck Hill, were in the city this week, and did not fail to honor us with their presence in our editorial workshop. Come again, brethren.

The Baptism for the Dead, is the title of a sermon recently preached by pastor W. A. Hamlett to his church in Grenada, and published in tract form by *The Sentinel*, Grenada. The tract will well repay any candid reader.

Professor L. P. Leavell, one of the faculty of Jefferson college, and his younger brother, George, honored our office with their presence on their return from Oxford, where they had spent the holidays with loved ones at home. This school is doing well—has matriculated 103 students, nearly double last year.

William B. Watkins, Allie Estelle W. Clukey, were married Wednesday, December the twenty-sixth, nineteen hundred, at Greenwood, Mississippi. We wish this young couple much happiness and usefulness in their sojourn in the world.

Dr. W. T. Lowrey and Prof. W. M. Taylor, of our college, were in the city Monday, looking bright and hopeful, as they enter the new year and century. Why not? The college already nearly full before Christmas, has ten new students more. Thus the Lord continues to bless our great institution.

Bro. Thornton revises his statement in last issue, as follows: "Total received into the New Albany church during the year 1900, 64." This is a good record, brother. It represents much faithful work, study and prayer.

One has asked, who Bro. L. D. Posey is. Another who knows, says, "He is a Baptist preacher living in Lincoln county, and is a Christian gentleman of the highest type." Read resolutions concerning this good brother in another column.

Record of H E Wilkinson's Sunday School class, First Baptist church, Vicksburg, has just reached our book table. There were nineteen enrolled; average attendance eleven; amount contributed was \$19.71.

Brother Wilkinson loves to work for the master, and God blesses his efforts.

We intended to print in last week's issue, it being the first one of the year, a statement about the Mississippi Baptist Publishing Co., but we were so crowded with matter of various kinds, that the notice was left out. We publish it in this issue.

A Supplement to the Code of 1892, embracing a reference to the decisions of the Supreme Court construing certain sections of the Constitution and Code, compiled by J. A. P. Campbell, Jr., Representative. Most of the lawyers, of course, have provided themselves with a copy of this almost indispensable little work of about 200 pages. We do not see how any magistrate can afford to be without this book. Price, \$2.50, prepaid. Apply to the author, Jackson, Miss.

Here is what Brother Sproles says of a recent fact in life: "I have been carrying a piece of lead in my face since April 5, 1865—nearly 36 years. Being sharp and jagged, it was a constant cause of irritation. Yesterday Doctors Haralson and Street, of this city (Vicksburg) cut it out and I hope for relief from irritation. The operation was necessarily painful, but also successful. I slept on the battlefield again that night."

Atlantic City, New Jersey, enjoys the unique distinction, so far as we know, of having a Suicide Club. They meet once in every month of the year, except December. Their by-laws require the self-destruction of one of its members every year. They draw straws at their annual dining, and he who draws the shortest one, must by some method or other take his own life within 30 days from the dining. The club has 26 members, and will admit no more. This is a striking evidence of the folly and depravity of the human heart.

The work in west Jackson is progressing nicely under the enthusiastic leadership of bishop Price. The pastorium is almost completed, a sufficiency of rooms being finished to accommodate the family until the others can be completed. So brother Price, wife and children are cozily domiciled in the new West Jackson preacher's home. The church building is also going up, and will be completed in the near future. We expect large and rapid development of this new field. We have just learned of the serious illness of pastor Price's little child. We trust, however, this illness will be of short duration.

The editor of THE BAPTIST made a flying trip up the road to Durant on the 26th ult., to celebrate the rites of matrimony between Mr. C. V. Dodd and Miss Annie E. Green, at the residence of Mr. W. Green, near West. The marriage was attended by a large circle of friends and relatives, and was a very happy affair in every way. Both the bride and groom have for several years been teachers of marked success. Mr. Dodd is at present engaged in teaching the school at Bowling Green. This young couple will make their home near Bowling Green. The groom is a nephew of the editor, who wishes him and his young bride a happy career.

We are all in a fine humor, and nobody desires to press any one else; but, brother, will you not seriously think about settling with THE BAPTIST for what you are due it, and then send an advance subscription for 1901? We believe that you enjoy the paper and that you are benefitted by it. We also believe you will come to our help by paying all or at least some of what is due us. Baptist people ought to be the noblest people in the world. No small part of nobility is to meet your obligations and not to let any other one suffer because of your failure to do your full duty.

And now Mr. John F. Whitmore, of Grinnell, Iowa, has distinguished himself and the new century by adding to the Sacred Canon another book. The author has been pleased to style this new perpetration *The Book of Remembrance*, and prostitutes the Word of God in his effort to authenticate his production. It is claimed that this is the book mentioned by the prophet Malachi, in III: 16: "Then they that feared the Lord, spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." The reader will not fail to note the fact that the verb "was written" is in the past tense, and not the future. This poor man surely must have been hard pressed for a job, and idleness generally brings on trouble of some kind. What next?

Virtue and Intelligence Must Rule

In a recent speech delivered by Governor Longino before the Southern Industrial Convention in New Orleans, he paid a splendid tribute to Mississippi, her resources, her laws and her people, but admitted that she does not measure up to her proper standard in the manufacture of her cotton, timber and other products of her soil. To every one familiar with Mississippi affairs, this statement goes without dispute, and hence one of her reasons for participation in said convention. The Governor addressed the people of the South to take on new industrial life with the advent of the new century, counseling law and order, stating that "progress and prosperity do not exist without them." He advocated equal justice and fairness towards both the labor and the capital that must be depended on for the new industrial development looked for in the future; and he further urged that with the coming of the prophesied improvement of industrial conditions, the people should put forth new vigor in favor of law and order, virtue and intelligence and stand firmer than they have ever done before for the supremacy of the law and against "hoodlumism," or the lawlessness of the tough element of society.

As evidence of healthy public sentiment, we have been gratified to see the words of the Governor approved, with few exceptions, not only by the press of Mississippi, but of other Southern states as well. While the Governor's remarks, as we have read them, are along the line of simple truism, or governmental axiom, so to speak, and contained no direct charges of lawlessness, we have seen it claimed by one or two papers of the State that there was an implied accusation against Mississippi which the people of the North would use against the State for political purposes. But, if it be admitted that the Governor's remarks were susceptible of the interpretation put upon them by those said critics, we go to the extent of saying that, if the facts of lawlessness exist, then it was the duty of the Governor in speaking to the people of his section there assembled in local aspect, to discuss facts and methods calculated to better their condition and to have stated the existence of those facts and their danger to the State, or section.

As a faithful journal standing for God, good government and Christian civilization THE BAPTIST believes in making open and vigorous attack upon error, vice and crime, wherever and whenever they stand in the way to impede the march of Christian progress, or become a menace to the common good.

Public opinion is admittedly the greatest power that propels the machinery of governments like ours, by giving strength and force to law; encouragement to judges and courage to officers and jurors. The work of reform, then, of this potent public influence cannot be accomplished either by silence, bated breath, or stage-whispering, but must be applied in open, fearless, vigorous assertion. Concealment, or apology for crime, is the only encouragement needed to stimulate the evil-minded to deeds of error and wrong.

Unless the newspapers have grossly misrepresented prevalent conditions in the State,

there are many, very many places where whiskey is sold in open violation of law in those despicable dens called "Blind Tigers" around which congregate like vultures to the carcass, the idle and vicious, the crap shooter, postolater, and all manner of tough elements, to the great annoyance of society and peril to good morals. Scarcely a week passes that the papers do not also record some bloody murder committed either by individual or mob.

The fact that these things occur in other places, as well as in Mississippi, furnishes no excuse, justification or apology for violating the laws of our State. This record of crime made by the press has been strongly seconded by several of the religious denominations of the State, (time and again) the Baptist among the number, which in their zealous meetings prefer charges of lawlessness and pass resolutions calling on their communicants and all good citizens to aid officers and the courts in upholding the law, and in the suppression of mobs and the acts referred to above, and yet the evils do not abate.

If, then, it be hoodlumism to persistently disobey and defy the law and its officers by selling liquor fire to men and boys on which to get drunk and kill each other, abuse and beggar their distressed wives and children; if it be hoodlumism to run gambling dives to tempt the youth from respectability, religion and morals, into the paths of idleness and dishonesty; if it be hoodlumism to take men from officers of the law and from jails, and kill them in open defiance of the laws of God and men without the right of trial, then hoodlumism exists in Mississippi, or the press and churches have grossly misrepresented the State, and should apologize. We yield to none in loyalty to Mississippi, and are glad to admit that she is not worse than many other communities in the matter referred to, but to undertake to justify our sins by the faults of others reminds us of the retort of the coward, who, when called a thief, says, "you are another." If our brethren have been sincere in their church resolutions aforesaid—and we know they have—then we admonish them to increase their efforts to uphold the law, the officers and courts, and, as the Governor expressed it in his New Orleans speech, stand as they have never stood before for the enforcement of the law, the supremacy of virtuous, intelligent manhood, and the suppression of hoodlumism.

The idea that we should conceal Mississippi's record of misdeeds to prevent the political use thereof against us by other sections is absurd and a sophistry only of the apologist and friend of the guilty. If any public wrong exists in our midst affecting the happiness, success or safety of the people, candor and justice require that the evil be openly attacked. Besides, in these times of great newspaper enery and enterprise, it is futile to conclude that we can keep the outside world from knowing our faults by muzzling the mouths of the officers or the local press. Never a lynching, murder, robbery or other notorious crime occurs in Mississippi, that the news is not sent over the wires with lightning speed to the great daily papers all over the land. The world knows all about

us, therefore, and thus knowing, will think infinitely better of us when our press and high officials take a bold and public stand for the reign of law and for the good of the whole people.

BILOXI AND THE BAPTISTS.

PART II.

BY J. B. SEARCY.

(Items of Interest.)

Sister Cathrine Craig, now a member of this church, united with the old First Baptist church in 1850, and is the only surviving member of the church that was organized in 1846 in this town. We are glad to give her this honorable mention.

On the third Sabbath in August, 1875, John C. Bradford, of this city, was baptized into the fellowship of this church by Rev. J. B. Hamberlin, he being the first male member baptized after the reorganization of the church.

We take pleasure in noting the fact, that, some time before the reorganization of this church, Mrs. M. A. Hernandez and her daughter, Mrs. Henry Fales, with the two daughters of the latter, Marie Anita, and Adella Fales, moved from Cuba and settled in this town near the old "First church." Though they had been brought up in the Catholic faith, they attended Sunday-school and church services at the Baptist church. The girls were much delighted with the Sunday-school and "Kind Words" paper. On the third Sabbath in August, 1875, Mrs. Henry Fales and her daughter, Marie Anita, and Mrs. M. A. Hernandez were baptized into the fellowship of the church by Rev. J. B. Hamberlin. Little Adella Fales, a member of the Sunday-school, and only seven years old, claimed to be converted at that time, and wanted to be baptized with her mamma and sister, but the brethren thought she was too young and she was not baptized.

A short time after this, the Fales and Hernandez families returned to Cuba. There little Della Fales told the little Cubans about the Sunday-school she attended at Biloxi, in the United States, and about their having Bibles and Testaments to read, and a dear little paper called "Kind Words," with pictures and petty stories which was given her every Sunday. Her mamma says that Della never tired of talking about Biloxi Sunday-school, and often begged that they move back to the United States. Adella, however, carried with her to Cuba her Testament and a lot of her "Kind Words" papers, which she read much, and enjoyed greatly.

In 1884, she returned to Key West, Florida, and here Adella, a young lady of sixteen, went to Sunday-school, where Rev. Mr. Wood, a missionary to the Cubans at Key West, was preaching. As Mr. Wood was passing through the house distributing "Kind Words," he offered one to Miss Adella. So soon as she recognized the paper, she sprang to her feet, took it and kissed it; then she pressed it to her breast and sat down

weeping. Soon she united with the church and was baptized by Bro. Wood.

As she was a very bright young lady, speaking English and Spanish well, she was employed by the Florida Board of Missions as an interpreter for Bro. Wood. She entered actively upon her work as an interpreter and a vigorous missionary. Through her work, under God, many were converted and baptized; among the number, was her brother. Miss Adella was in correspondence with her friends at Havana, and she told Bro. Wood of Diaz and his work, which led finally to the establishing of a regular Baptist church at Havana, whose marvelous growth is a household word among us all.

Long before Dr. Diaz began his wonderful work, these faithful missionary women from Biloxi church were in Cuba scattering the seeds of a pure christianity. Rev. O. D. Bowen, writing in 1882, calls them "Elect Ladies," and says "there has come forth a part of family who form the nucleus of a pure christianity on the beautiful isle of Cuba, and which may, ere long, attract the attention of our Foreign Mission Board, and secure to that Spanish Isle ambassadors for Christ, who will inaugurate a work that may prove a blessing, not only to the present generation of that people, but to the thousands yet unborn. The future historian may record wonderful things concerning this matter, and this trio of 'elect ladies,' whose spiritual birthplace was in Zion, situated in the town of Biloxi." This prediction of the mission work in Cuba is now fulfilled prophecy, only this work is under the Home mission Board, and the Fales and Hernandez families are still there. Whenever Cuban missions is mentioned, this that Biloxi church has done in leading these women to Christ should be told as a memorial of her.

At a conference of the church, held October 22, 1899, "The Ladies' Aid and Missionary Society asked for authority from the church to raise money for a building fund." The church record says, "The request of the society was granted."

That was the first move in the direction of this building. The next step was the appointment of a committee consisting of Dr. W. O. Talbot, E. S. Balthorpe, and W. L. Booth, who were afterwards substituted, at his request, by J. L. Booth. This committee was appointed January 17, 1900, and was to cooperate with Pastor J. B. Searcy in formulating and executing a plan for the erection of a new church building.

The present lot on the corner of Washington and Lameuse streets was, by the committee, thought to be a desirable site; and, on the 14th day of February, 1900, it was bought and paid for by the Ladies' Aid Society, through the agency of Bro. Z. T. Champlin.

A subscription list for the erection of this church building was opened by Pastor Searcy; and, among the subscriptions, Mrs. E. M. Barber subscribed \$100.00, and, on March the 15th, 1900, paid \$25.00 on that subscription, which was more than two months in advance of the time it was due, and was the first money paid towards the erection of this building.

As an evidence of the kindly feeling of the various religious denominations in this town towards the erection of this church, we are glad to place in these archives a record of the fact that we have been generously aided by Roman Catholics, Jews, Episcopalians, Methodists, and Presbyterians in raising this building fund, and we take pleasure in recording our gratitude to them in this lasting way for the same.

Hattiesburg.

Hattiesburg has a population of more than 4,000. Of this number nearly 300 are members of the Baptist church, about 75 are Baptists, many of whom have "moved to town" leaving their membership in the churches they have left behind, and their zeal (?) in the graveyard or somewhere else where it remains very quiet.

As is known to many, our people are building a new church. Nearly \$10,000 have been put into the building up to the present. It is to be one of the very best houses in the State. It is built of brick, trimmed with stone, with stone steps, and slate roof. The auditorium will seat 500, and the Sunday-school department which articulates with auditorium will seat 300 more. We have kept up our general work, and expect to give more to missions this year than we did last. It is no unusual thing for Hattiesburg Baptists to pay their pastor. Hence I need not mention the fact of their having done so.

They are in the midst of a great work; but they will, under God, carry it to a successful completion. We hope to get into our new building by April.

Yours fraternally,

J. N. McMILLER.

January 5, 1900.

"How We Conduct Our Meetings."

We meet promptly at 6:30, p. m., have two songs and a prayer, directed by the president. The leader of the evening's exercises is then announced, who takes charge of the meeting, announces the subject, and, at the proper time, calls the name of each on program, the query and Scripture reference.

We use the Quarterly, but, as pastor, I take both the Quarterly and the Union, and from these, I make the program which is published in the town paper on Wednesday of each week before the meeting, thus giving the entire membership an opportunity of seeing and studying the queries. Those put on program are given their subjects a week ahead. In arranging the program, I place on the first query one whom I know will be present with a good strong talk or paper, and then close the program with a similar character. The timid boys and girls are arranged in the middle of the exercises. We rarely ever have a failure. We close promptly at 7 o'clock.

I send you our last program.

E. E. THORNTON.

Pastor B. Y. P. U., New Albany, Miss.

PROGRAM OF B. Y. P. U., SUNDAY SCHOOL JAN. 6:30 P. M. — W. B. SANFORD, LEADER.

Subject — The Old and the New Year —

my purpose as I pass into the new, Luke 6:36-28, Matt. 13:51-52.

1st. How we should leave the Old Year, Phil. 8:13-14—Mrs. M. H. Thornton.

2nd. How should we enter the New Year, Psalms 39:1-6—J. W. Bushong.

3rd. How only can we turn over a new leaf in life's book, Jer. 13:23, Micah 7:18-19, John 3:3—Miss Farrie Bratton.

4th. What part of the old year should we carry into the new year, Psalms 77:11-15—L. Q. C. Dalton.

5th. Scripture Reading, Matt. 7:21-27—Miss Mary Sanford.

6th. How should we make the transit from the old year into the new year, Eph. 4:22-24—S. R. Knox.

7th. How should we stand, or live during the new year, Col. 3:8-7—Miss Flossie Kennedy.

8th. What should be our controlling interests for others, Mrs. H. D. King.

9th. How should we give of our time, talents and money for the salvation of the unsaved, and for the furtherance of Christ's Kingdom, T. J. Swain.

The Salutations of a New Year.

In the name of the great publication society, I bear you and the Baptists of Mississippi most hearty New Year's greetings. I do sincerely hope that THE BAPTIST grows and prospers and widens in its influence as has our Atlanta branch house of the society during the days of 1900. We are riding in triumph on a high wave of business success and growth in business. This continued through each month and December lifted us to the highest mountain peaks of gratitude and bliss by its wonderful climax of business increase. The people came to our rooms by scores and hundreds every day during the weeks of December, while hundreds of orders through the mails poured down upon us daily. It strikes me that the Baptists of your State ought to put their heads and hands and purses together and make THE BAPTIST to overflow in its business. May the banner of the Mississippi Baptists float victoriously over all opposition and grow in power for the Baptist cause every year during this new century. HARVEY HATCHER.

January 1, 1901.

Some Encouraging Words.

Every day justifies the wisdom of the consolidation of the *Record* and *Layman* into THE BAPTIST. The Baptist denomination of the State have great reason to be proud of our paper and of the success that you have brought to it. When will all the brethren see the wisdom of having and supporting one live, great and good denominational paper in the State? THE BAPTIST grows better all the time; may the Holy Spirit give you great wisdom in its management.

You can put down New Hope church, Zion Association as having paid their pastor's salary in full for the year 1900. Also for having met her obligations to Missions, the Sabbath School, Ministerial Education and the Orphans' Home promptly. The work is well manned in the old Zion Association for 1901. Bro. C. A. Loveless, pastor at Eupora and Walthall; Bro. A. C. Ball, at Slate Springs and Pleasant Grove; Bro. W. D. Cook, at Sabougla, Bethel, Philadelphia and Pleasant Hill; Bro. A. T. Burns at Providence, New Liberty and Shiloh; the writer at Bellefontaine, Bluff Springs, New Hope and Spring Hill, and other faithful pastors and helpers throughout our little Zion. God bless you in your great and noble work for Christ. Yours truly and for the Master.

A. B. HICKS.

Exegesis Of—Matt. 24:44.

BY W. H. H. FANCHER.

The mission of Christ to this world was not only to make atonement for sin, and open up the way for escape from its destructive consequences, but He was the most wonderful, accurate, and thorough preacher and teacher that ever graced the pulpit, the synagogue or the temple.

In speaking of, and providing for, the general welfare of his creatures, He could not fail to emphasize the importance of preparation for death.

Death terminates life's work. If the life is spent in preparation for the future, the end of that man is peace, and he shall enjoy the blessings promised to such a life in the "house not made with hands, eternal in the heavens." But if the life is spent recklessly, with no regard to the future, no preparation for death, that life will go out into everlasting night "with a fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

I. Death is universal.

1. With the testimonies furnished by observation every intelligent being is thoroughly convinced that he must die. But we are not dependent alone on observation for this conviction. Paul speaks of it as one of the fruits of sin. Rom. 5:12. "Therefore as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned." Physical death is one penalty of sin for which there can be no permanent substitution; but every one must pay the debt for him or herself.

2. Death does not terminate the existence nor divorce from responsibility. Heb. 9:27. "And as it is appointed unto men, once to die, but after this the judgment." Should death terminate the existence, the judgment would be meaningless. Were it to divorce from responsibility, the judgment would be useless.

3. The judgment will be conducted on principles of equity and right. 2 Cor. 5:10. "For we must all appear before the judgment seat of Christ; that every one may receive the things done his body, according as he hath done, whether it be good or bad." So the life that is recklessly spent in this world will "go away into everlasting punishment; but the righteous into life eternal."

Friends, as we are spending one of these lives, will die one of these deaths, and realize one of these conditions, let us appreciate the solemn warning, "Be ye also ready."

II. Readiness for death includes:

1. The doctrines of regeneration. In the plan of salvation, nothing can take the place of regeneration. The inebriate may abandon his inebriations and become sober in mind and body. The profane may break from off his profanity and become chaste in his conversation. He who is given to misrepresentations may learn to love and speak the truth; but without regeneration the Judge will say, Matt. 25:41. "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels."

This great truth is taught by Christ, John 3:3. "Except a man be born again he can not see the kingdom of God." Paul takes up

the same thread of reasoning in Gal. 6:15. "For in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature. The code of morals may be good, the deeds of charity may be many, but without regeneration the door into the "general assembly and church of the first born," is forever closed.

2. Regeneration puts the individual into Christ, the only place of absolute safety. In the second chapter of the epistle to the Ephesians, the first nine verses are given almost exclusively to the doctrine of regeneration, the tenth verse shows that the regenerate are created in Christ Jesus. Eph. 2:10. "For we are his workmanship, created in Christ Jesus, unto good works," which God hath before ordained that we should walk in them."

a. That in Christ is perfect, complete and eternal security is evident from his own words. John 10:27-28. "My sheep hear my voice, and I know them and they follow me." And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Should His people ever, under any circumstances or conditions, cease to be His people, then the life He gives is not eternal.

b. Paul was a strong believer in the eternal security of God's people. Rom. 8:35-39. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter."

Nay in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Paul adds testimony to testimony, until the grand old doctrine of the security of God's people is left without the shadow of a doubt.

III. Let us notice some of the advantages of preparation for death.

1. It gives peace with God while we live. Rom. 5:1. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Peace with our fellow men is good. Peace with God is better.

a. The peace of God is distinguished from the peace which the world provides. John 14:27. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

The peace which the world gives is good. It is a blessing in a community, and a jewel in the home. But the peace which comes with preparation for the future is a shelter from the storm of adversity and a shield in the hour of trouble. Ps. 46:1-2. "God is our refuge and strength, a very present help in trouble."

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

b. It robs death of its terror. Ps. 37:37. "Mark the perfect man, and behold the upright; for the end of that man is peace."

Readiness for death prepares the individual to close the scenes of his earthly pilgrimage in a calm, submissive and peaceful state of mind, and feel, as did Paul, that "to depart and be with Christ is far better."

May the Lord impress every one who may read these lines, to give heed to the solemn admonition, "Be ye also ready."

Decay of France.

The Dreyfus case attracted the eyes of the world to France, and it must be said that the country of Johnny did not rise in public estimation as a result of the scrutiny. France is suffering from a moral blight and a decay of conscience that are surely destroying her. This process of decay is revealed by the depopulation of the country as shown by statistics. Natality has decreased to an alarming extent, according to Jacques Bertillon, and the country is perishing for the lack of babies. Marriages fell below the normal in the last two decades, but at the present time they are as numerous as in other countries. Many of the thinkers of the country are investigating the phenomenon of such widespread sterility, there being 2,000,000 such families according to the last census; and, while much of this sterility is involuntary, much of it is also induced.

The families absolutely sterile do not represent all the evidences of national deterioration. There are to be considered in this connection the families of limited or arrested fecundity. Large families are no longer fashionable, and it is something rare to find more than three children in a family, while the family with only one child is a very common thing.

The laws of France are blamed to some extent. The property must be equally divided among all the children, and parents who spend their time and wear out their lives in accumulating property, are opposed to seeing it subdivided and they, therefore, consider themselves fortunate in the possession of only one heir. Children cost money and French parents are thrifty to parsimony.

It has been proposed to enact a law imposing a tax on sterile families on the one hand, and to pay a bounty to prolific families on the other. In this way it is expected to encourage child-raising and prevent a decay of the race. This plan has been tried with eminent success by other countries and by France in other days, and no doubt it will prove efficacious again, because it is pretty well agreed that sterility or limited fecundity results largely from selfishness, cupidity or pecuniary considerations. France must do something to check the shriveling up of her national life. She is on the road to decay, and unless a change comes she will soon be of no more consequence than the smallest countries of Europe.

The sterility of Boston is becoming alarming. It was stated on first-class authority ten years ago that the natality of Boston had decreased to an average of one and a half children to each pair of parents. All this sin against humanity and God for the sake of being fashionable; if old Virgil could rise from his grave, doubtless, he would say: *mirabile dictu!*

An Omission.

We regret the fact that through some oversight, the name of Bro. Lamar Allen was omitted from the executive committee in the B. Y. P. U. Minutes.

L. P. LEAVELL,
Secretary.

Churchanity.

Many years ago I was in the habit of asking persons, "Do you belong to the church?" I meant, of course, "Are you a Christian?" In time the painful fact dawned upon me that many persons regarded "joining the church" all that was necessary for salvation. Later still, I noticed that some preachers practically declared the saving virtue of ordinances.

Christianity is in danger of being converted into churchanity. A belief in ceremonies is absorbing the attention of many, in lieu of faith in Christ and obedience to His word. Others expect to be saved by their works, instead of simply "showing their faith by their works." Their answer to suggestions of danger is: "I belong to the church."

Repentance, faith and baptism, first, and in that order before church membership, is what the Scriptures teach. We join the church because we are saved; not to be saved. Hence, to reverse the order is to trust churchanity instead of christianity. Gradually the error has been creeping into Baptist churches, and this accounts in part for low or dormant spirituality.

Sunday school workers have a fearful responsibility resting upon them if they neglect instructing properly. Not to teach at all is worse, for it was the servant that did nothing who was "cast into outer darkness." We are accountable for our example as well as our words.

It is written: "This oughtest thou to have done, and not to have left the other undone."

Doctrine should not be ignored; but first must come a new heart; then obedience to Christ's commands. Following this is the duty of church members: "Teaching to observe all things whatever," the Savior commands. Of course, the Bible must be the textbook; else it will be found that some are "teaching for doctrines the commandments of men."

All the members of Baptist churches are not consistent Christians; while there are many in other denominations who are devotedly pious. This has given rise to the saying that "one church is as good as another." It is not the conduct of the members, but the true doctrines taught that must settle that matter. No earthly organization is perfect.

But I am running off into theology. What I want is to see our people look more to the quality of ingatherings rather than the quantity—i. e., be more careful on the point of conversion. Then delay not to indoctrinate in the "whatsoevers," and begin at once to train young converts to live, work and give for the advancement of the Redeemer's kingdom.

L. A. DUNCAN.

A Texas Letter.

BROTHER BAILEY:

Read the 51st Psalm as my confession of guilt, and please accept the same; for I assure you I am thoroughly penitent.

I enclose you a crumb of that, without which, neither the editor nor the paper can go. My interest in the affairs of Mississippi Baptists, is perennial. I rejoice when they rejoice and weep when they weep. O, what a great

and blessed work is immediately before the brotherhood of that dear State: It will be cruel, if the endowment of the college is not increased one hundred per cent during the first five years of the new century: I confidently expect it. God prepared Will Lowrey for his present work.

How strange does his providence appear to me in my own case: I was literally thrust out of Mississippi! and yet, how blessed has my exile been! This country is now my country, because I believe the Lord gave it to me. My heart now is overwhelmed with a sense of the importance of missions and education in Texas, and, by the way, speaking forth my words in truth and soberness, the crest of the wave of enthusiasm on these subjects, in the south, is in Texas,—no brag.

The states east of the Mississippi river, must cease to laugh at "Texas" or thereby reproach themselves. The current of missions, hitherto flowing into Texas will henceforth flow back in swelling volume, or be diverted to supply needs elsewhere. But I must not write you a letter now. We are well and I am much in love with my work and the church. It is large and prosperous, and the membership have held us to their hearts for more than two years. May our God bless you in your responsible position. With last love, your brother and fellow-laborer in Christ,

R. W. MERRILL.

A Commendation and a Question.

Did you read Bro. J. E. Thigpen in reply to Bro. Lawrence? If not, hunt up THE BAPTIST and read it. It is worth many times the subscription price of THE BAPTIST. Knowing the proneness of poor mortals to misunderstand one another, and knowing the proneness of typos to play havoc with our productions, and knowing our own weakness to express ourselves, I can but hope that Bro. Thigpen misunderstood Bro. Lawrence—his article escaped my notice—but Bro. T.'s article was good. If the gospel can be compared to "seed"—and it can—then that which Bro. T. wrote is the heart, the germ of the seed. One who leaves it out may have many "resolutions," "professions" and "accessions," but can not have convictions and conversions to follow his ministry.

Again in THE BAPTIST of Dec. 13, Bro. J. A. Lee says: "The one (dead faith is still born, and the other faith that still has life leads) to repentance," etc. If Bro. Lee should come into these parts and preach that "the faith that has life leads to repentance," some sturdy old layman would look over his eyeglasses and murmur, "Campbellism Simon pure!"

Again Bro. L. says: "From the dead faith one may fall away and be lost!" At this some dear old sister, whose Baptist pastor had taught her that there would be no falling away to a last state, might open her eyes and exclaim, "Fall from what! The very core of Meth. dism!"

Let Bro. Lee hasten to re-write his article on "Assurance of Faith and of Salvation," for if soundness has become unsound, where-with shall we weak ones be sounded?

R. A. COOPER.

College Tidings.

Ten new students since Christmas: 277 on the roll now. Oh! for 23 more! Clinton church gave over four hundred dollars for the new President's Home yesterday, which is more than one-tenth of the whole amount asked for. Crystal Springs has promised a rousing collection next Sunday. Can't we do the work in the next 100 days? The way to do a thing is to do it. This is the first of the new century; let us build a house this year that will stand to see the sunlight of the 21st century. We need some men to give \$100.00, and some to give \$50.00, and some to give \$25.00, and many to give \$10.00; but if you can't do that much, do what you can.

Yours for progress,

W. T. LOWREY.

Pay It!

Pay what? Pay the other \$800.00! To what? Why, hadn't you heard it? Our State Convention owed \$3,000.00 on account of the Jackson church, and some churches and some brethren have lifted until they have lifted it all off except \$800.00! Most of the \$800.00 will be paid soon, doubtless, by brethren who promised it, and if a few others will help quick, we will be done with it forever. Clinton church gave \$230.00 of the \$3,000.00. Have you done your part, brother! Oh, you are welcome! You are entirely welcome. I am always glad to show a brother an opportunity to do a good thing; just do your duty as cheerfully as I have told you about it, and we will count it even!

Yours for work,

W. T. LOWREY.

January 6, 1901.

A Long Step in a Wrong Direction.

"Good News, A Long Step Forward," is the caption of an article by James G. Sibley, in THE BAPTIST of December 20. I respectfully ask; toward what goal or attainment are those "steps" made and wherein is the "good news" in the "occurrence" he "chronicles." Bro. Sibley says: "The Hobolochitto Association has established a precedent." Not at all, brother, as regards the matter in question. God and his Christ "established" a precedent thousands of years back. Bro. Sibley, in substance, "chronicles" the case of a young man of good families and been attending a high school two years with all the scriptural qualifications for the the gospel ministry, has been licensed to preach. Called as pastor and ordination demanded by a church * * * refused ordination by a council on the ground of educational unfitness. I suppose if that "council" had come across Elisha when he dropped his plow and oxen to be prophet, they would have sent him to school. I im agine that the apostles that John Christ picked up about Galilee lacked almost every qualification from the standpoint of that "council," to say nothing of their fishy smell. Perhaps, you may say, they were specially called and endowed. So they are to-day. But education greatly embellishes, preaching is an inspiration. If a man has been regenerated and called, he can preach the gospel without an education.

W. L. MULLINS.

A Historical Sketch of Mississippi College, Covering the Period of Baptist Tenure.

W. T. RATLIFF, PRESIDENT BOARD TRUSTEES.

PART I.

This Institution was established by the citizens of Clinton, or Mt. Salus, as it was then called, in the year 1821, and was chartered by the Legislature of the State under the name of "Hemstead Academy."

The management was committed to nine trustees, who were named in the first charter, and were authorized to fill vacancies which made them a self-perpetuating body. One year afterwards the name was changed to "Mississippi Academy," and it was known by that name until the year 1830, when the name was again changed, this time to "Mississippi College," which has been continued to the present time.

The Institution, under the management of the citizens, prospered for many years. It received some aid from the State, and sent out from within its walls many men well equipped for life's duties. Its first graduate, and first student to receive a diploma from an Institution in the State, was Augustus M. Fouts, Jr., of Jackson, Miss., who became quite a prominent lawyer in this State, and afterwards moved to Memphis, Tenn., where he continued the practice of his profession.

It seems to be the history of literary institutions that only those under the State or denominational control are permanent, so after sixteen years' experience with the College, the citizens of Clinton were glad to turn it over to the Presbyterians.

As that denomination was quite strong in Clinton at the time, and had been recognized for many years as leaders in education, they would no doubt have made the Institution a success, but for an unfortunate controversy that was going on within their own ranks. They were divided into what was termed "Old School" and "New School" Presbyterians. The President of the College, the Rev. Daniel Comfort, was of the Old School, while their leading preacher, who was both able and aggressive, was of the New School. As might have been expected, in the course of time, the President was displaced for a man of the "New School." The retiring President, though long in the educational work, was not yet ready to give it up, or to leave Clinton. He opened a private school in the town that became quite popular, and it was so well patronized that Mr. Comfort continued to teach until he reached the semi-centennial of his school life. When that time came, a great ovation was given him, in the town of Clinton, his old pupils, many of whom were occupying high places in both church and State. He had all his life been so much concerned for the interest and welfare of others and so little for himself; that when he had taught fifty years, he was without a home, and had no other provision for a support than what came from his daily toil. The writer of this paper, though a small boy at the time, well remembers some of the words used by ex-Gov. A. G. Brown, then U. S. Senator, while addressing the

THE BAPTIST.

January 10,

large assemblage of citizens, and former pupils who had come together to do honor to the old instructor. Among other things, he said, that the end of fifty years of unceasing toil, in behalf of others, finds this venerable servant of God in the condition of his Master, who said of himself, "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." "Fellow citizens," he continued, this ought not to be, it must not be." As the governor was a man of deeds, as well as of words, he soon had a home in the town of Clinton, bought and paid for by the old pupils, where the first President of Mississippi College, under denominational control, spent the last days of his useful and unselfish life.

The College, in the mean time, under the Rev. C. Parish, although well manned, so languished for want of patronage, that after eight years of unsuccessful effort, the Presbyterians were ready to turn it back to the citizens of Clinton. This they did in the early part of the year 1830. The citizens were at a great loss to know what to do with the elephant that they had supposed was off their hands for all time. Many public meetings were held by the citizens of the town and community, at which there was free discussion of plans, and many suggestions made, but nothing definite had been decided on when Dr. D. O. Williams offered a resolution at one of the meetings, that the Institution be tendered to the Baptist denomination. The resolution was seconded and ably supported by Rev. Thos. Ford, a local Methodist preacher of learning, eloquence and piety. The resolution prevailed, and a committee composed of Messrs. Williams, Banks, Whitfield and Sinks were appointed by the trustees to tender the Institution, with all of its franchise, free from debt, to the Baptist State Convention, then in session in the city of Jackson. The offer was accepted, and the Convention immediately nominated nine men who were elected trustees, one by one, as the members of the old Board retired by resignation. The new Board organized by the election of Benjamin Whitfield, President. I. N. Urner, an educator from Pennsylvania, was elected Principal, and afterwards President of the College, by the new Board of Trustees.

As no catalogues were published for the first few years, the number of students enrolled cannot now be given. At the time this writer entered the school as a pupil, in 1832, there were less than one hundred students in attendance, with two instructors in the college, and one in the Preparatory department. The main teacher at that time was Professor Phelps, who like Professor Urner, was from the North. While the professor was an educated man, and very capable of imparting instruction, he appeared to be utterly at a loss to understand the ways of some of the young men under his instruction, who had been brought up under very different surroundings from the professor. They had been used to having fun in their own homes, and saw no reason why they might not enjoy a little "innocent amusement" at the College. On the other hand, the professor being a man of serious aspect, and bring-

ing with him much of the austerity of his section, as might have been expected, an occasional scene was enacted in the school room and at times the situation (not the boys) would become serious, until a climax was reached by the professor's rising to his feet and in a manner that was severely dignified, declared that he was "on the point of sending for Prof. Urner." Of course such a condition of affairs could not continue, so when the Christmas holidays came, Prof. Phelps went, and when the students returned in January, to what they thought was their sport, they found Prof. Ellis occupying the chair made vacant by the sudden departure of Prof. Phelps. Prof. Ellis, too, was a Northern man, and not a Baptist; but in the opinion of the writer, the college never had a more capable instructor. He was faithful to duty, pleasant in manner, circumspect in life, and in every way exemplified the character of a Christian gentleman. After his return North, he selected with a great deal of care, the first books that were purchased for the library of the Hemmenan Society. With the books came a letter full of encouragement and good advice, which it is hoped is still preserved in the archives of the Society, where, by a resolution at the time, it was ordered to be placed.

Prof. Ellis was succeeded by the Rev. Walter Hillman, of Brown University, who, like Prof. Ellis, was a fine character, and thoroughly equipped as an instructor. After two years of efficient service in the college, he went to the girl's school, located in the town, which he made a great success, and it bears his honored name to this day.

At this time the South had educated men, well trained as representatives in all other departments of useful service, but for some reason, but very few men of that class had gone into the work of education, for up to this period, 1836, nearly every man who had been employed about the college, was from the North. It spoke well, however, for the conservatism of our fathers, that they were willing to accept that which was good from a section that was so full of evil to all of the best interests of their own. During these six years and for the next four, the Institution greatly prospered in all of its departments. The instruction was good, the discipline wholesome, and the business well conducted.

At the end of the first decade, the faculty had been increased to six, the students to over two hundred, the college chapel built, (at a cost of \$30,000), and the subscription to the endowment raised to over \$100,000, forty thousand of which had been collected. Then came the awful war between the States, which like the recent sea storm at Galveston, Texas, leveled everything before its raging fury.

Not only were the accumulations of generations swept away, as by a single blast, but under an authority that we had vainly sought to escape, our section became the victim of a rule that could have been made possible only by uniting, as was done, alien graded with home ignorance. So desperate were the surroundings, and so discouraging the outlook, that only such men as had received four year's training under the leadership of Gens. Lee, Jackson and Johnson, and were on the ground at Appomattox, would have had the courage to undertake the work of re-establishing the College in the face of the difficulties that confronted them.

1901

"Rich Toward God."

That was a pleasing experiment made by Thoreau at Walden pond. Believing that we should give more time to living and less time to getting a livelihood, this strange man went into the forest with his axe, and built himself a house which cost \$28 12 1/2. Then, keeping an accurate account of the time which he spent in manual labor in farming, he found that he could support himself for a year by six weeks' work! To the rightful pursuits of an immortal being, to intellectual, social and spiritual interests, he gave the balance of his time, forty-six weeks in a year out of the fifty-two.

I must hasten to add that this experiment, as instructive as it is, will not answer for most of us poor word-a-day men and women. In the first place, Thoreau had no wife and children to support. Given these, his six weeks' labor would have been insufficient to produce a crop that should feed and clothe all. In the next place, I judge from what he says of the food and furnishings at Walden pond, that his physical comfort fell a little short of what most of us should deem necessary, taking, of course, no account of the luxuries, cleanliness, health, books, architectural beauty, well-lighted streets—these are not superfluities, and yet they cost money.

Even, however, after these two deductions have been made, is not that experiment of the nature-loving Thoreau suggestive of great lessons to all of us?

Engrossed in bread winning do we become that our souls are often forgotten. Take the case of the miner, who goes down into the dark shaft to dig coal six days in the week. He descends at sunrise; he emerges from darkness into night. He comes home weary. Vicinals and bed are all he wishes. The earth, in its light and beauty; the faces of his children, radiant with innocence and joy; social hours with his heart-hungry wife and seldom-seen neighbors; the delight and profit in reading good books and in looking at works of art; the high spiritual joys found in meditation, the privileges of the church, and in benevolent deeds—all of these are almost unknown to him. Is it life thus to burrow in the ground? Men have the wings of an eagle as well as the paws of the mole. He must fly as well as dig. Does it not seem possible that society might be organized on such a basis of justice as to give this miner a chance at the spiritual treasures of the race, leisure to feed his soul by reading, thinking, and seeing what is beautiful in nature and life?

We are slaves to our bodies. Think what time we spend feeding the body, warming it, or cooling it, giving it exercise, repairing it, decking it with finery, and, lastly, putting it away in some quiet and dark place for one-third of each day, that it may relapse into a death-like state of torpor. Yet we know full well that the body is only the tabernacle of the soul. We live on beauty, truth, righteousness, virtue, love, and not by bread alone. The woes that vex us most come from influences that affect the soul, rather than from outward things. Remorse, desire, sensitiveness, hunger for love, a yearning for the truth—these are the real obstacles that beset our

THE BAPTIST.

path. We are not half so dependent on the world without—money, house, position, fashion—as we are wont to persuade ourselves. "A man's life consisteth not in the abundance of the things which he possesseth."

What a noble example of a true life did that humble Jew, Spinoza, set us! In his little home in Holland he worked with his hands, grinding glasses, to earn bread, but the end of eating was thinking; for at the same time he wrought out that system of philosophy which has profoundly influenced the whole world. To him handicraft was a means toward living, living the life of the intellect and heart. And as a result, though his body crumbled away long ages ago, his spirit becomes daily more potent in quickening and enlightening others. A thought will survive any material monument which we can erect; it is the only inheritance against which time works no ill.

That is a wonderful prayer with which Juneval closes his immortal Tenth Satire—a truly universal petition. In it he rightly states the order of our requests to God—a sound mind in a sound body. Both aspects of the prayer are needful, and each receives its proper accent. We strenuous Americans can well afford to heed this utterance of that old pagan. The future of our great country depends on our distinguishing clearly between the material and the moral, between money and man. The very bigness of our country is cause for alarm; it may be the Samson that will bring the house tumbling down on our heads. Certain it is that hitherto the great nations have been territorially small.

S. C. MITCHELL.

Richmond College.

"Good News and a Long Step Forward"

This was the subject of an article in THE BAPTIST of Dec. 20, 1900. From this we learn that Juniper Grove church in the Hollochitto Association refused to ordain a young man to the gospel ministry because "he had not sufficient education to succeed in the ministry. His fitness for the ministry in all other respects was granted without discussion. Furthermore, a church had called him for 'an indefinite period of time' which was 'unusual' in that association, and this speaks well for the young man.

Now, if we understand this article, education was made the essential of ordination. Is not this a departure from the Scripture teaching? It is readily admitted that education comes in its proper place and adds power to the native mind, rendering it more powerful; yet, to make this the "highest aim of the ministry" would be an error, for the foundation of the ministry does not lie in the sphere of human intellect, but of those things which are objects of faith.

True, a minister should be "apt to teach," but do we infer from this that a literary education is absolutely necessary in order to teach God's word?

The word of the Lord came to Amos, a dresser of sycamores, and he was not trained in any of the schools of the prophets; yet, by allusions to natural objects and by using

homely illustrations, he rose to a lofty height that shook all Israel. We have only to glance at the "Wilderness Preacher" in his coarse apparel to see that God takes "the weak things of the world that he might put to shame the strong."

Not only in the Old and New Testament do we find numerous examples of how God has used men without literary qualifications to proclaim his word, but all down the ages we find hosts of such men. Even in our own country there are so many examples of men whose hearts were on fire for the salvation of souls, but did their lack of literary education silence them? Nay, verily. Go to Chicago and see a boy under a woodshed by a tallow candle scarcely able to read the story of the Prodigal Son to lost souls. Follow this boy who said, "I consecrate myself, ignorance and all to God." See him as he rises before America and Europe and becomes Dwight L. Moody, one of the most brilliant lights of the 19th century.

What shall we do with those men whose college training was under the flags, behind prison walls, at the bayonet's point and the cannon's mouth from '61 to '65? Shall we rule out their works since '65? Where would Mississippi be to-day?

Of course these illustrations do not prove anything, but if there can be found one uneducated man who has done, or is doing good by pointing men to the Lamb of God it must be admitted that a literary education is not the essential of a minister.

A Baptist can be moved only as you move his head," provided his heart has not been moved by the Holy Spirit. The prime requisite of a Christian is heart contact with Jesus Christ, with a Baptist the heart ought to be moved first, "Son, give me thine heart" and the head will follow.

The Lord give us an educated ministry, but deliver us from the head movers only.

The dear brother insists that they have taken a "long step forward" and imagines that it is an "upward" step; but is it not a noteworthy fact that our longest steps are easiest made down hill?

SOME READERS.

A Note From Hollandale.

Our new church building is rapidly going up. The pastor's salary for 1900 was paid. Our little church here wrought heroically last year and enters the new century with hope and good cheer. The pastor's family was graciously and generously remembered at Christmas with many good things, the pastor himself receiving a handsome overcoat as a Christmas present from his appreciative members and friends. Ours is a delightful pastorate and we have no longing eyes on other fields. Pray for us that we may do great things for the Master in this new year of the new century.

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—AT—

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A limited number of reliable advertisements will be inserted.

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No communication will be printed unless it is accompanied by the name of the author.

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THE BAPTIST.

January 10,

1901

THE BAPTIST.

9

Dr. T. P. Bell, editor of the *Christian Index* of Georgia, has become pastor for two Sundays in the month at Decatur. He seems to enjoy his return in part to the pastorate. The pastoral relation is a very delightful one. Some of the most delightful things in the world comes to a pastor. Of course, too, there are many difficulties and much hard work. But the pastoral relation is one of the Lord's own appointments for carrying forward his work in the world.

The Tax Cases Decided by the U. S. Supreme Court. The Yazoo & Mississippi Valley Railroad Company et al. vs. Wirt Adams, State Revenue Agent.

News reached the city Monday that the Supreme Court of the United States had affirmed the decision of the Supreme Court of Mississippi in the above entitled cause, which involves over \$600,000. The suit was by Wirt Adams, State Revenue Agent, for the recovery of taxes claimed to be due for the year 1892 and subsequent years on the Louisville, New Orleans & Texas Railroad Company, which was consolidated 24th of October, 1892, with the Yazoo & Mississippi Valley Railroad Company. The railroad company claimed that it was exempt from payment of taxes, while the revenue agent claimed that it was not exempt. The Supreme Court of Mississippi sustained the claim of the Revenue Agent, and gave judgment against the Yazoo & Mississippi Railroad Company, as owner of the former Louisville, New Orleans & Texas Railroad Company, and against the Illinois Central Railroad Company as so related to the matter as to be liable for the taxes, and it is this judgment that the Supreme Court of the United States affirmed on Monday. The reliance of the defendant was on a provision of the charter of the Louisville, New Orleans & Texas Railroad Company, but this was held not to be available, and hence the adverse result.

Surely the Clinton church is rapidly becoming one of the most liberal in our State. Within the last few months it has given to Jackson church \$230; to the Orphanage \$125; and has given liberally to a number of other objects. And then not satisfied with an already full year's work, it opens the new century, as well as the new year, with a gift of over \$400 for building a President's Home. It does really look as though Clinton has stepped to the front to set the gauge for other churches for the first year of the new century. Now, let the churches all over the State rise up and do honor to their Lord by sending immediately money sufficient to build this house.

It is stated that Mr. McKinley received in the last election the largest plurality ever given any presidential candidate since the founding of our government. This was a great surprise to many, but facts are facts. The Commercial Appeal is authority for the statement that, "in the last election the greatest plurality was recorded against him (Mr. Bryan) that has been recorded against any candidate since the republic was proclaimed." There must be something wrong in the party, its representatives or its management. These weaknesses ought to be sought out, and speedily corrected. We are persuaded that one of the evils is the party's determination to cling to whiskey.

Some say that "missions" is a failure. Others say that missionaries go to foreign fields for the money there is in it. The truth is, there are all sorts of opinions extant. "Many men of many minds." As Dr. Wingham has said, however, "There are but two opinions about missions. One is God's opinion, the other the devil's." So we are with one or the other of these leaders. Christ was the first great missionary; and the more Christ we are, the more missionary we are. As,

"The argument most apt and ample for common use, is the example."

we take pleasure in calling attention to the noble example of Dr. and Mrs. Graves, of China, both of whom are doing efficient missionary work without one cent of cost to anybody but themselves. A few years ago Dr. Graves came into possession of an inheritance from his father's estate which will probably be sufficient for the support of himself and wife during their lifetime. Immediately he relieved the Foreign Board of paying the salary of himself and wife. So away goes the charge that "they are there for the money there is in it."

Statement to Stockholders.

The Mississippi Baptist Publishing Co., has now been in business a little more than two years, but it is only a trifle more than one year since the last installment of stock was paid. During the life of THE BAPTIST there have been several obstacles in the way. First, as was stated a year ago, the paper was launched during the presence of yellow fever in Jackson, and the next fall witnessed a repetition of the same scourge in Jackson, the home of THE BAPTIST. Also during the first year of THE BAPTIST's existence, Dr.

Hurt, from whom this company bought the *Baptist Layman*, established a paper in Memphis, which has been pressed in the territory the new company bought, to the detriment of THE BAPTIST. And, upon top of all the above hindrances, the floods of 1900, were the most disastrous that Mississippi has ever known. The above facts have stood very much in the way of the progress and prosperity of THE BAPTIST. Our cash receipts were very short during the fall months, but with the opening of the new year they are very good. So, summing up all the factors which have affected THE BAPTIST, the stockholders have reason to be satisfied with the situation. We are expecting that the day will soon come when the men and women who so nobly came to the front with their money, to establish THE BAPTIST, will reap some returns.

It is the judgment of the brethren who are most intimate with the inner workings of the business of the company, that the outlook is brighter to-day than at any time during the history of the enterprise.

Our Offers.

THE BAPTIST one year and an elegant Teachers' Bible of superior binding, printed in bourgeois type, and self-pronouncing, to new subscribers, only \$2 90
Same Bible, to anybody prepaid, for only 2 00
THE BAPTIST and Baptist Annals, for 2 25
THE BAPTIST and Home and Farm, for 2 25
THE BAPTIST and Orphanage Gem, for 2 00
Church Roll and Record 2 00
Church Roll and Record, smaller size 1 50
Baptist Orphanages in the South, by Dr. Z. T. Leavell, in pamphlet form, each, 5 cts.; twenty-five copies 1 00

On last Lord's day, afternoon, Deacon Carliss drove by and carried the editor out to the Orphanage, where it was his privilege to preach to one of the most attentive and orderly little audiences he ever stood before. It was composed of 40 children and about a dozen grown persons. After the sermon, Deacon Carliss conducted a review exercise, in which the pupils evinced more thorough acquaintance with the last quarter's lesson, than one will find in almost any Sunday School in the land.

There are now 40 children in the Home, and thirty applications on file. The space at the Orphanage is literally crowded, so that none of these thirty can enter until more room shall be provided. God in his providence seems clearly to be calling on his people to furnish the necessary quarters for these homeless ones. Over \$3,500 are now in hand for the brick building, but about twice this much more is needed. Will not every church send a contribution?

Our Sunday Schools.

Holding Young Men in the Sunday School.

This subject has been discussed in Sunday School conventions for years, and is one of the many difficult problems which Sunday School workers are called upon to solve. I do not expect, however much I desire, to give a satisfactory solution, but will do what I can to aid therein.

Why do young men drop out of the school, and how may they be brought back?

It is not at all strange to me that young men drop out of the average Sunday School. Naturally they have no love for the school, there are few, if any attractions in it for them, and when left to themselves, and to the bent of their own inclinations, people will go where it is pleasant for them; and the disposition of each individual determines the character of the place and the company he will select. It is natural for young people to wish to have a pleasant time, and it is right that they should enjoy themselves within the limits of right living and true recreation, but we seem to forget this in many of our Sunday Schools; we expect them to attend these schools when it is not pleasant for them; this they will not do, and we wonder why.

In our larger towns and cities, where there are so many things to attract young men, it is absolutely necessary, either that the young man have conviction of personal obligation and responsibility toward God and his service, or the school must be made so attractive that he will wish to attend it; otherwise he will drop out, or else never come in. Under ordinary circumstances the boy who grows up under the influence of the Sunday School, its instruction and environment without having received this personal conviction, will almost invariably drop out of the school about the time he reaches young manhood; as a rule he has been kept in the school during his minority by parental authority, or other outside power, and so soon as he attains his majority he rejoices in his liberty and insists upon indulging it. The home training is also in a large measure responsible for young people dropping out of Sunday School. Pa-

rents act in such way toward the Sunday school that the children are impressed with the idea that it is a place for only children and teachers. I have known of instances where boys were told that so soon as they attained the age bordering on young manhood they could stop going to school, they always stopped when they reached that age, and seldom, if ever, returned.

Having gone out, how may they be brought back?

This can be accomplished only by personal effort on the part of some one in whom the particular young man has confidence. It may be in one case a young lady friend will do better than any one else; then again, an associate among his young male friends, or even an older person, lady or gentleman; but in any case the young man must believe that the individual who comes to him has a personal interest in him, and is not actuated by any selfish purpose; not only so, but he must have confidence in the person. No one can succeed in this work who does not manifest sympathy, in its true signification, with young men. Much harm may be, and doubtless has been, done by well meaning, but indiscreet, unwise persons nagging and worrying young men to get them to attend Sunday School. Tact is needed here, as in all christian work. An earnest, bright, christian, young lady determined to win a gentleman friend back to the Sunday School. She said to him one day: "Mr. H. do you know that I miss you very much from our Sunday School; we need you, and you can help us; we have a nice class and I wish you would come and join it; will you?"

"Well Miss B.," replied the young man, "I got tired of Sunday School, and feel no interest in it; it is a very good thing in its way, but—ah—well, I would feel awkward there now."

"Oh no, we'll make you feel perfectly at home; go with me next Sunday; what do you say to that?"

"Of course I can't decline such an invitation with such company."

He went back and is there yet, one of the most earnest workers in his school.

"John," said one young man to his friend,

"I wish you would go to Sunday School with me next Sunday; we have a real nice time there, and you will become interested in it if you join our class; it is a good and helpful way to spend Sunday."

"You know I don't take any stock in Sunday Schools, Jim."

"I know that you have not been with us for some time, but I hoped you would come back soon."

"No, the Sunday School is a dull place to me."

"Well, I know how that is sometimes, but if you will go with me I'll promise you a pleasant time, and I believe you will become interested. Try it next Sunday, will you?" John went, was assigned to a class taught by a wise Bible student, and became interested and stayed.

But one of the most important questions in this connection is this: having gotten them into the school, how can they be held?

In the first place, the Sunday School should be so conducted, classified and furnished that it will be attractive. The class for young men should be under the instruction of some one who has tact in approaching, and is wise enough to teach them. No one of ordinary sense cares to listen to a so-called teacher exploit his views of a passage of Scripture, of which he evidently knows very little, and has not made any preparation to teach. Sometimes it is well to have young men and young ladies in the same class, provided the lesson hour is not allowed to be perverted into one of frivolity.

In the next place, when the young man comes to the school he should be made to feel that he is a factor in it and not merely a "counter." Let him know that he is somebody, and a very important somebody, in the school. Put him to work as soon as possible. Whenever you get him interested, he will stay. If our young man is a professed Christian he should be taught that he has personal obligations and responsibilities toward the school. Nothing but such convictions as to Christian work will ever make one a steady worker, and the genuine Christian who has such conviction cannot but work. But if he is not a Christian every talent and faculty of the teacher should be brought into service to lead him to Christ. If this is not done the work is a failure at best, but with this accomplished, and the personal duty lovingly impressed our questions will answer themselves.

JOHN T. BUCK.

Jackson, Miss.

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Ladies' extra heavy walking or rainy day Skirts, eight rows stitching around bottom, colors oxford and black, fit and hang perfectly. Only \$3.50 each.

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Ladies' Walking Hats, 50c, 75c, \$1.50 and \$1.75.

All our fine pattern Hats now on sale at from \$4.90 to \$9.75. New goods by express every day.

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We name a few of our many bargains in Dress Goods. 38-inch Venetians, all wool worth 75c; now on sale at 50 cents a yard.

52-inch Broadcloths, all wool, worth \$1.25, now on sale at \$1 a yard. Black Cheviot Serges at 50c, 75c and \$1 a yard.

Eiderdowns at 35c, 45c, 50c and 60c a yard.

in business for yourself. **WE START YOU.** Now is the time to make money. **WRITE TO-DAY.**
OUR NEW PLAN, Samples, Circulars, Etc., FREE Address **GRAY & CO., PLATING WORKS,**
 Don't wait, send your name and address anyway. **FOURTH BUILDING, CINCINNATI, OHIO**
 We recommend above Company as thoroughly reliable. — **EDITOR**

Address, S. B. TERRY, Winona,

Ministers and Churches.

Fifth Sunday Meeting

The Fifth Sunday Meeting of the Aberdeen Association met with our church here at Houston on Friday before the fifth Sunday in December. The weather was very bad and the people from a distance could not come, but we did not let that keep us from having a meeting.

Our programme was discussion of the 24th, 25th, 26th, 27th and 28th chapters of the gospel of Matthew. There were only three ministers present, Pastor J. P. White, Rev. J. R. Sumner and Rev. W. McNeal. Brethren White and Sumner, while simply explaining and discussing the Scripture, as we would take up section after section, did some of the best preaching of their lives, and those of us who listened to them were greatly edified and built up in the faith. Our meeting was a great spiritual feast to those few of us who attended and the many who did not attend missed one of the greatest treats of a lifetime.

Brethren, these meetings are good. Let some church write to Bro White, or Bro. Sumner and ask for the next meeting, and let send out a programme early so that those assigned work can have time to make necessary preparation.

Earnestly yours,

W. C. GARRETT.

FROM PONTOTOC.

January the first, 1901! New century—new year. How full of blessings the old year. Pontotoc with some 1,000 inhabitants did not have a death among its white population, and only a few among its colored. Our own home has health dealt out to us in such constant and large measures.

Our church statistics, as reported to the Association, were as follows: Contributions to Foreign Missions, \$54.00; State and Home do, \$46.00; Frontier do, \$26.00; M. T. Martin's tomb, 11.60; Mississippi College, \$59.80; Orphanage (Jackson), \$43.05; Student's fund (S. B. T. S.), \$5.00; S. S. work, \$25.00; building and repairing at home, \$300.00; Pastor's home Port Gibson church, \$10.00; church expenses \$58.00; relief of poor, \$20.00; visiting minister, \$130.00; pastor's salary, \$350.00 total \$1,276.45; received by experience and baptism, 28; by letter, 9; by restoration, 1; dismissed by letter, 5; by exclusion, 1; total membership, 138.

Each of my four churches has paid pastor for 1900 except Amory, and that pastor's true friend, T. R. Stevens, was sure it would be ready before the end of the year, and I suppose it is. Every cent has been contributed with cheerfulness. Some have come after the collection and enlarged their contribution. Some have paid more than their subscriptions to pastor's salary.

With Christmas came a number of tokens to cheer us, among which were three fine gobblers. How can any man be happy outside of the pastorate of Pontotoc, Toxish, Houlika and Amory churches, and without having a wife and eight children!

R. A. COOPER.

P. S.—Here it is again—By today's mail I send Sec'y Rowe \$111.34 for Foreign Missions, and Deacon R. P. Brown has handed me \$30.00 contributed on this, the first day of the new century, to pastor's salary for new year. But I am not a "new century movement" man—Baptists ought to aim at full duty in every year of every century. Am not converted to the B. Y. P. U. Give me the old Fashioned Bible, wife and mother, church and home, law and gospel, truth proclaimed and reliance on the Holy Spirit for effectiveness—these can never be improved upon, for they are from the Lord.

R. A. C.

COLUMBUS.

We made a fine beginning yesterday for the new year. A very large congregation greeted the pastor. The ordinance of the Lord's Supper was observed with deep solemnity. Our deacons, eight in number, were all present. They are a fine body of men, but all our fine men are not deacons. Received four members at close of morning service—two by letter and two approved for baptism.

Since my coming the 15th of last July, we have received into fellowship forty-five—fifteen by baptism and the others by letter. The Sunday-school yesterday was enough to enthrone the most conservative; one hundred and fifty-five in actual attendance with all officers and teachers in position.

Mrs. Eugene Moore, an excellent member, has recently made two plates for our communion set. These pieces are handsome and expensive. They were needed, although the church was without a pastor for five months last year.

the following amounts were contributed for the objects named: Foreign Missions, \$113.18; Home Missions, \$102.08; Jackson church, \$126.00; Orphanage, \$6,715; box to Oklahoma for Rev. R. B. Adams, by Miss Mary Mayo's class, \$60.00; box to missionary by the Armstrong Society, \$75.00; box for Orphanage by B. Y. P. U., \$30.00; Galveston sufferers, \$67.25; paid visiting brother, \$45.00; paid Sunday-school Board from Children's Day exercises, \$15.25; State Missions, \$84.70.

Besides the above, all current church expenses have been paid and we enter the new century hopeful and happy. We joyously sing "Praise God from whom all blessings flow."

A. J. M.

Jan. 7, 1901.

An Old Church Record.

Being in possession of the old Record of Providence church organized October, A. D., 1818 I will copy the organization from the old Record—

"Being assembled on Johnson's Mill Creek agreeably to a previous appointment—on Saturday the 3rd day of October, A. D., 1818, for the purpose of constituting a church of the Baptist denomination, the following persons did mutually agree to form themselves into a church state: Stephen Lee, Sallie Lee; Seth Grandberry, Jane Grandberry, Norvell Robertson, Sally Robertson, George Grandberry and Martha Grandberry."

Their first conference was held October the 31st, 1818. Elder Norvell Robertson was called to the pastoral care of the church. He remained their supply until March, 1841. This was Norvell Robertson, senior, father of Norvell Robertson, Jr., author of Hand Book of Theology.

This old church record is quite interesting, their discipline was strict; governed entirely by New Testament rules. This section of country was then known as Lawrence county, Miss.

Fraternally,

W. J. BASS.

Monroe, Miss.

"Did Judas Partake of the Supper?"

I was struck with interest, today, in reading Bro. Fawcett's answer to Bro. E. Knight's 5th question in THE BAPTIST of Dec. 27th, viz.: "Did Judas partake of the Supper?"

I understand the question as referring to the Lord's Supper; and if so, I can't understand the Scriptures to teach anything else but

that Judas was not present and hence did not partake of the Lord's Supper. He was present and did not partake of the Passover Supper (likewise the foot washing), but withdrew before the institution of the Lord's Supper. I. N. Earle, in his "Bird's-eye View of the Life of Christ" places the incidents of that eventful night (up to 12 o'clock), as follows: "Towards evening he enters the city and proceeds to the upper room prepared by Peter and John. The disciples contend for seats of honor at the table. Jesus rebukes them by washing their feet. While eating, Jesus announces his betrayal, and Judas withdraws; Jesus gives the New Commandment and then institutes the Lord's Supper. After the Supper Peter's denial is foretold. Jesus pronounces his farewell discourse and then goes out with his disciples into the Garden of Gethsemane."

The harmonies of both Broadus and Clark corroborate his statements of the chronological order of the events.

Of course Dr. Fawcett knows this as well as any one, but he either understood the Supper referred to as being the Passover Supper, or he, like a great many of us, has his time so thoroughly occupied that he answered the question after glancing over the passages he gave as references implying that Judas partook of the Lord's Supper.

If the events are studied from the four gospels it will be clearly seen (I think) that Judas did not partake of the Lord's Supper. Besides, if it were true that Judas was present and partook of the Lord's Supper, where is any Scriptural authority for our restrictions upon who shall partake of the Lord's Supper in our churches to-day?

Fraternally,

H. C. JOYNER.

Coushatta, La., Dec. 30, 1900.

W. R. TATE,
GOODMAN - - - MISS

—BREEDER OF—

Barred Plymouth Rocks

—OF SUPERIOR QUALITY.—

Carefully bred, strong and vigorous. In search of eggs from such stock, write me.

Eggs \$1.50 per Setting of 15.

Satisfaction guaranteed.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. B. BELL CO., Milwaukee, O.

Deaths.

Roosevelt Myers.

On November 21, 1900, aged four months and thirteen days, the spirit of this little babe returned to the God who gave it. Roosevelt was a bright little darling at his age, and oh! how hard for papa and mamma to realize their only charm is gone. A voice we once loved is stilled; a vacant place that never can be filled. The little flower so fondly cherished here now brightens the home over there. Let us submit to the will of Him who doeth all things well.

MAMMA.

Williamsburg, Miss.

Charlotte Ann Holland.

Called "Lottie," a daughter of David Holland. Her mother is a daughter of Jacob Epting, of Lee county, Miss. Lottie was born December 15, 1883, joined the Camp Creek Baptist church in August, 1896. After a bright, beautiful Christian life, she gently passed from the home circle on earth to the home above, October 29, 1900. She made home on earth joyous with her bright, sunny Christian faith. Now that she is gone above, she will rejoice evermore.

"Weep not, her earthly life is over; Weep not that her race is run; God grant we may rest as calmly, When our work, like hers, is done! Till then we would yield with gladness Our treasures to him to keep, And rejoice in the sweet assurance, He giveth his loved ones sleep."

L. R. BURRESS.

Oak Lawn, Dec. 29, 1900.

Mrs. F. R. Carlos.

On the morning of December 10, 1900, this good woman fell asleep in Jesus, at the home of her daughter, Mrs. B. H. Dameron of this city. For nearly fifty-four years she lived to bless the hearts and homes of those whom she loved. Her early life she gave her heart to the Savior under the ministry of that prince of pioneer preachers, Elder Jesse Woodall, and was baptized into the fellowship of old Friendship church, now known as the Terry Baptist church. On removing to Jackson some years ago, she transferred her membership to this place. As a Christian she was appreciated most by those who knew her best. Gentle, quiet, patient and cheerful, her life was a silent but potent force for good, illustrating and emphasizing the New Testament description of a good woman, "whose adorning was not that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel; but the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price." Aware that death was knocking at the door of her earthly tabernacle, some days before the end came, she called husband and children around her bedside and bade them a tender and affectionate farewell, leaving to each one some special word of counsel. Life being sustained the last few days by stimulants, she wondered at the delay and once asked, "Why do I tarry so long?" Finally when human effort had become exhausted and loving hands could no longer keep death,

the last enemy away from her, he went in and laid his icy hand upon her, and she slept. Death's sting could not touch her for Christ was there.

Four children survive her, three happily married daughters, and her baby boy, who is now on the threshold of young manhood. Three others sleep beneath the sod, two of them beside her, in the Terry cemetery. She was a kind, patient and affectionate mother, in testimony of which, her children now, "rise up and call her blessed."

The stroke falls with peculiar force on her husband, Deacon Carlos, by whose side she walked a faithful and affectionate help meet for thirty-four years. His own words best tell of her worth to him:

"Amid the storms of life we have walked together, through dark, weary flats, where I could see no sun, moon nor stars, but this heroic, good wife, with patience, courage and a dauntless faith astonishing to behold, stood like some grand oak of the forest, 'where winds warred with winds,' and 'storms howled,' untouched and unmoved by the fearful gales of life, which seemed to her weaker companion to be sweeping away all refuge and society."

In his declining years and failing health, caused by a severe wound received in defending the "Lost Cause," he seems now to need her more than ever before. But God loves you, Brother Carlos, and knows better than we, what you most need. Your work is not done yet, and though the way be somewhat lonely and dreary, remember, "As thy day may demand so shall thy strength be." May the memory of that noble life so long linked with yours inspire and strengthen you till your work is done and heaven is won.

W. F. YARBOROUGH.

Marriages.

Barr-Buckly.

At the residence of the bride's father, near Yazoo City, Dec. 30, 4 p. m., 1900, Miss May Buckly and Mr. S. S. Barr, of Anding, W. J. Derrick performing the ceremony.

Holmes-Waterer.

At the residence of Mr. W. F. Stubblefield, in Yazoo City, 8 o'clock a. m., January 1st, 1901, Miss Virginia Waterer and Mr. Thomas S. Holmes, of Sallis, W. J. Derrick officiating.

Majors-Pool.

December 2d, 1900, at the residence of the bride's father, Mr. H. L. Majors and Miss Lizzie Pool, Rev. T. J. Moore officiating.

T. J. MOORE.

Anderson-Cain.

At the home of the bride's father, Mr. I. P. Cain, Vaiden, Miss., December 23, 1900. Rev. G. M. Anderson to Miss Elma Cain, the writer officiating.

May their pathway be happy, and may the richest blessings of a kind Providence be theirs.

J. R. NUTT.

King-Thomas.

December 27, 1900, at the residence of the bride's father, by Rev. T. J. Moore, Mr. T. R. King and Miss Melissa Thomas.

T. J. MOORE.

Resolutions Adopted by Pleasant Grove Church, Lincoln County, Miss.

Resolved, 1st. That, in the resignation of our pastor, L. D. Posey, we lose one of the best preachers that we have ever had.

2nd. That, in the removal of Bro. Posey to another county, this county loses one of its best citizens, and that we recommend him to the churches and people wherever he may go as worthy of their utmost confidence and their hearty support, and that a copy of these be furnished THE BAPTIST and the Brookhaven Leader for publication.

Adopted by the church in conference the 13th day of Dec. A. D. 1900.

J. B. WILLS, Mod. Pro Tem.
L. E. DICKEY, Secretary.

Notice.

A live, energetic young man, with strong testimonials, and who has had six year's experience in teaching, wants a position as principal teacher in a good, wide-awake school.

Address "C," care of THE BAPTIST.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,

Sole Manufacturer, P. O. box 629, St. Louis, Mo.

For sale by all druggists.

READ THIS.

Vicksburg, Miss., January 8, 1901.
Mr. W. H. Jones, Vicksburg, Miss., Dear Sir: This is to certify that I purchased a bottle of Hall's Great Discovery from you and having used same can unhesitatingly say that I do not think there is anything to equal it. I was troubled for six months with lame back and inability to stand up straight and breathe without pain. I congratulate the manufacturer of the medicine most heartily, and take great pleasure in permitting you to use my name in connection with the merits, and hope that those suffering from kidney and bladder trouble will avail themselves of the relief afforded from its use.

W. E. LOWREY.

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CHICAGO.
William H. Sherwood and Walter Perkins, Directors.
Highest Standard of Art.
Faculty of eminent teachers.
Catalog free on application.
Fall Term Opens September 10.
WILLIAM H. SHERWOOD, Sec.

Wanted.

At Hillman College, Clinton, Miss., a first-class matron and house-keeper.
GEO. WHARTON, Pres.

A Word of Explanation.

In regard to Bro. L. G. Varnado's ordination being postponed on account of educational qualification, we wish to say that the church was prompted by no other motive than of doing that which would be most beneficial to the young brother.

Bro. Varnado expresses himself as being very anxious to go to school, and it is his intention to do so at an early date.

This will only add to his usefulness, and why not wait for his ordination till he leaves school?

It may not be altogether Baptist usage to tell a man to wait on these grounds, but we feel sure that no harm is being done in this instance, and that Brother Varnado is the gainer.

He will now push forward, whereas if he had been ordained and accepted the pastorate of churches as he would have been called to do, in all probability, he would never find time to go to school.

We hope soon to see him numbered among God's ordained ministers, and an honor to the calling.

We need an educated ministry.

Very truly,

A. J. SMITH

Jan. 6, 1901.

Bro. Cairns says: "I am sailing from New York, January 15, for London, to assist in the great free church simultaneous twentieth century evangelistic campaign, beginning January 26th, and request prayer for the same. I hope to be in dear old Mississippi in the coming May-time. God bless you and the paper."

Brother Lewis tells this secret: "Chapel Hill church told me not to tell you that the pastor was paid up before the close of 1900. So I will just say that the pastor had his salary, a fine turkey and plenty of eggs—all from Chapel Hill."

Bro. M. R. Cooper says: "You will please change my address from Savannah, Tenn., to Belen, Miss., and send me THE BAPTIST."

"I have resigned at Savannah, Tenn., to accept churches at Belen, Jonestown and Tunica, Miss. I am delighted with the Delta and the good people."

White Quill For FREE POSITIONS GUARANTEED.
Under \$5,000 Cash Deposit.
Railroad Fare Paid.
Call on J. J. Jones, Very Cheap Room.
Tampa-Alabama-Birmingham-Orlando.

100

Baptist Young People.

CLINTON.

Our motto in the Canton Union is, "Variety is the Spice of Life," and to this end, the programme for the meetings is varied, so as to secure the greatest degree of interest and, at the same time, complete harmony in the study of the Psalms.

The first meeting of the month is devoted to a review by individual members, of at least four of the seven Psalms assigned in the Bible Reader's Course; the second, to set addresses and essays by members of the Union; the third, to a song and praise service, in which the meeting is thrown open to all for expressions of personal good derived from the B. Y. P. U. work, and gratitude to God for his manifold mercies; while the last meeting of the month, denominated the Conquest Missionary Meeting, is devoted to the discussion of such practical themes as systematic beneficence, and the best methods of service. Each meeting is opened with roll-call, to which responses are made with verses taken from the Bible readings of the week, and in all the meetings music is given a prominent place. Our ideal is the encouragement of individual work and interest, and everyone is made to feel his or her individual responsibility for the success of the cause we represent.

The addresses made by the young gentlemen and the papers prepared by the young ladies have shown careful preparation in intelligent study, and a zeal in service which is indeed commendable. It would have done the fathers in Israel in our denomination, who "bear the marks of many years well spent, with virtue, truth well tried and wise experience" genuine good to have attended our Conquest Missionary Meeting last Sunday night and listened to the excellent paper by Miss Lewis on "The Grace of Giving," and the excellent addresses by Mr. P. B. Trotter on "Divine Ownership and Human Stewardship," Mr. C. N. Martin on "How to Give" and Bro. Lipsey on "The Local Church and Systematic Beneficence." There is no better way to find the fountain of perpetual youth, for which Ponce de Leon searched so long in vain, than in a B. Y. P. U. meeting.

C. H. BROUGH,
President.

CLINTON.

The first Sunday of the New Century was a high day with us.

Dr. J. L. Johnson preached us a magnificent sermon in the morning, by which we were lifted up and built up. Then, after a few feeble remarks by the pastor in the interest of Mississippi College, the collection was taken for helping to build the president's home. Subscriptions soon ran up to over four hundred dollars, and we hope to make it five hundred. The people here respond generously to all objects, and are willing to show their love for the college in a substantial way.

At night we had a crowded house when the B. Y. P. U. had a Missionary Conquest meeting, presided over by Dr. Brough and participated in by three of the young people, who contributed in a creditable and substantial way with talks and papers. The music was very good indeed. Miss Elise Timberlake is secretary, and helps in every way to make the meetings profitable. We are busy and happy.

P. I. LIPSEY.

Clinton, January 7, 1901.

A Happy New Year.

We held our prayer meeting in the Sunday school room of the new Baptist church on last Wednesday night, the first prayer meeting of the year. Sunday, the 6th, we had a good Sunday school, with much enthusiasm in the different classes. At 11 a. m. we were greeted with a fine congregation, at the close of which we celebrated the Lord's death in the use of His supper. Text: "This month shall be the beginning of months. It shall be the first month of the year to you." Ex. 12:2. Young People's meeting at 6:30 p. m., led by Dr. W. O. Talbot. Text at night, Phil. 3:13, 14.

So you see we are in our new church building, with our banner unfurled. Perhaps there was never a happier pastor and people than we at Biloxi. There is the sweetest harmony among the entire membership. They fully paid the pastor's salary for last year, and something over to the credit of the new year. Ocean Springs also fully paid last year's salary. They have made nice improvements on their church property, including seating their house with beautiful assembly chairs, and they now have one of the most hopeful Young People's meetings in the country.

Biloxi church has a nice house, less plastering and ceiling overhead, in auditorium, and quite a respectable little debt of less than a thousand dollars over our available promises to pay. But our

brethren are helping us, and will continue to do so till our house is completed and free of debt. Then we will dedicate it to the Lord.

Since our call in the former century the following responses have come to our aid: W. W. Trailer, \$1 00; R. Griffith, \$2 50; M. N. Lowe, \$1 00; Supt. H. L. Whitfield, \$1 00; Governor A. H. Longino, \$10 00; Thomas McClelland, \$10 00; Mrs. Dr. Hillman, \$5 00; Dr. C. H. Brough, \$5 00; Dr. E. B. Poole, \$1 00; Prof. Jack Hardy, \$5 00; Rev. T. J. Bailey, \$5 00; W. D. Ratliff, \$5 00; C. E. Welch, \$1 00; Rev. J. L. Low, 25c; Hon. A. Q. May, \$1 00; Silver Springs Sunday school, \$2 40, and T. C. Schilling and family, \$2 00, and still there is more. Brethren, as you read this send us a contribution, and it will be a happy New Year to you as well as to us.

Truly, J. B. SEARCY.

A Word From Pickens And Kosciusko Churches.

I have just entered into my fourth year as pastor of the Pickens and Kosciusko Baptist churches. During this time I have not given the readers of THE BAPTIST any word concerning our work.

The work at Pickens has had a steady growth during the past three years, and we have also helped the Hattiesburg church increase its membership almost a dozen members. We have re-modeled our church house until it looks like a new building. I preach the fourth Sunday in each month at Pickens.

The other three Sundays are given to the Kosciusko church. The membership in this church has almost doubled in the past three years. We had one hundred and twenty in Sunday School last Sunday. A large cotton factory is being built about one and a half miles from town and our church has everything ready to begin a chapel out at the factory soon. We expect to build a nice chapel and have preaching every Sunday afternoon. Of course we will have a Sunday School out there and hope to have about two hundred in this Sunday School by this time next year.

I am of the opinion that it would be a good idea for the Baptist churches to establish mission stations at the various cotton factories that are springing up over the State. If there are any Baptists who may chance to read this and want work in a cotton factory let them come to Kosciusko.

H. P. HURT.

Canton.

We are cozily settled in our new home here. A varied translation of Cæsar's famous report: "I came, I saw, I was conquered," would about fit the case. We were royally received—met at depot by several of the congregation, were carried to the parson and made welcome by several ladies, and sat down to an elegant dinner made ready for us. The larder was well filled with good things for the inner man. These good people have made the pastor and family deeply grateful by their kindness.

Yesterday we had fine congregations at both services and I trust good impressions were made. I pray God to bless the noble people to whom it was so hard to say "good-bye," and bless the work here to his name, honor and glory.

Very truly,
S. G. COOPER.

Hebron.

Hebron goes on the honor roll as having paid her pastor in full.

These people are after God's own heart: The men who could not preach at Hebron ought to be "laid on the shelf." I am sorry that I cannot serve them another year.

Concord owes pastor nothing but to love him, and she is constantly paying up. I give following facts instead of comments:—Salary paid and yet it comes. One brother said, "we will just keep paying." My home insured and a fine horse in my stable which cost me simple "thanks;" I have been pounded all fall and winter.

Ogden: where is she? Ask Bro J. W. Harvey: When are you coming again Bro Harvey!

S. J. ELLZKY,
Anding, Miss.,

SHUBUTA.

While it looks to me like a church bragging because it had done its duty though it seems to be the fashion to tell the other churches when a church has complied with her part of the contract, Shubuta has made an even start and paid her pastor for January 1901. Commenced the new year and new century out of debt.

W. H. P.

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